# Mission News.

*WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.*

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## CONTENTS.

GENERAL NOTES.
PERSONALIA.
ON "THE COAST." GEORGE MILLER ROWLAND.
A BENEVOLENT ENTERPRISE. ARTHUR WILLIS STANFORD.
OLD SCENES RE-VISITED. GERTRUDE COZAD.
MIYAZAKI GIRLS' HOME. HARRIET GULICK CLARK.
MEETING OF DŌSHISHA TRUSTEES. HORATIO BANNISTER NEWELL.
JAPAN RE-VISITED ..... EDITH CURTIS.
MOUNT ONTAKE. EDWARD LEWIS CLARK.
MAEBASHI. MARTHA CLARK PEDLEY.
DOWNS AND UPS IN TOTTORI. CHARLES McLEAN WARREN.

## General Notes.

The taishō of Taishō are really *taisō!*

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The new Maebashi Church was dedicated on the third instant. Three very attractive picture cards were sent out, showing the front, side, and interior, *shōmen, sokumen,* and *naibu.*

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By favor of the *Japan Evangelist* we have a picture of Mt. Asama in winter dress, giving one of its characteristic outbursts of dense smoke. So many of our readers pass the summer holiday in sight of this mountain, that the picture will be of keen interest.

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"Quiet Talks on Power," 1901—"on Prayer," 1904—"about Jesus," and "on Service," 1906—"on Personal Problems," 1907—"with World Winners," 1908—"on Home Ideals," 1909—"about the Tempter," 1910—"about Our Lord's Return," 1912, is the series by Samuel Dickey Gordon, publisht by the Revell Company.

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On Saturday, November 23, the Student Government Association of Kobe College, including all the students, held a harvest service in the chapel, where they were addrest by Pastor Imaizumi. At the close, committees were sent to eight institutions and individuals, with substantial gifts of fruit and vegetables, contributed by students and teachers.

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In MISSION NEWS, XIII. 3, Miss Griswold wrote: "In 1891 a citizen of Utsunomiya, who was returning from the scene of the Gifu earthquake, stopped at the hotel. As he was leaving the next morning, he told Mr. Miyauchi of the desolations wrought in Gifu, and how he had met a little boy wandering about, inquiring where his parents were. When he was told that they had probably gone to *Meido* (Hades), he did not understand, and wanted to go there, too. This tale, told so sympathetically by the traveler, touched the old man's heart deeply, and he wanted to start right off to Gifu, to help the little boy, and others like him. He consulted a friend, who suggested there were many fatherless children in Joshu, and would

it not be wiser to work for them? The next year, these two friends, with Mr. Kaneko, began the Asylum."

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We unhesitatingly recommend the needs of the Orphanage farm mentioned in an article on another page, to the earnest consideration of our readers. We have known Mr. Kaneko for most of the time since the institution started, and at times we have been daily in intimate association with him. He is a man who rings true—no counterfeit coin. He has the requisite competency, humility, and perseverance essential for success. A full translation of his statement would make a far stronger appeal to sympathy and pocket than our condensation. The personal sacrifice, the struggle, the disappointments, the failures, the time, effort, and money lost, the physical hardship and the mental anxiety expended before consecrated perseverance won in starting this farm, are nearly all eviscerated in our attempt to bring the story within limits.

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Japan has had her cholera scare since September, but escapt a very serious outbreak. In view of cholera ravages among the armies in the Balkan Peninsula, we give a remedy long used there. Cyrus Hamlin had large experience with patients in Turkey, and the following was his cure: Equal parts by measure of laudanum, tincture of rhubarb, and spirits of camphor. First dose, thirty drops for an adult, repeating each four hours, with a dose lessened each time by five drops, until the movement of the bowels is checked. If ineffective, then increase the dose to thirty-five drops, and keep on increasing by five drops until you reach sixty or more, administering a dose at every movement of the bowels. Large doses are not injurious while the diarrhea lasts. In case of a relapse, use a tea-cup of starch boiled with a tea-spoonful of laudanum, for three injections, if needed.

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Last summer the Seattle Council of Oriental-American Christian Workers was organized with office at the Y.M.C.A. It is composed of pastor and delegate from each Oriental Christian agency, a white worker from each Christian agency, the local official head of each denomination engaged in Oriental work, and ten delegates at large. Meetings are quarterly, but an executive committee of ten (four Japanese) meets monthly. The purpose is to unify Christian forces at work for Orientals, to help those coming from the Orient to get in touch with their natural church affiliation, to encourage missionaries and pastors in the Orient to forward information about those coming to Seattle, to utilize for addresses, workers in the Orient, who pass thru Seattle, to encourage evangelistic campaigns among non-Christian Orientals, etc. Correspondence is solicited. The work in Seattle among Chinese and Japanese is reported in good condition. There are about six thousand Japanese in Western Washington.

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Asama as well as Ontake, is a sacred mountain. At Shiono Mura, in the foothills, stand Shinrakuji and a Shintō shrine, in a fascinating location. Tho Ichabod is inscribed on the buildings, there is still an impressiveness about them. On May 8 the great annual festival is held, when crowds of pilgrims attend, wrestling matches are held, and many ascend Asama, to worship the god of the crater, since this day is the *yamabiraki*, or opening of the mountain season. In 1911 an explosion occurred on that day, killing one worshipper. When an explosion killed a foreigner and several Japanese, besides wounding other foreigners and Japanese, some natives explained the casualty as due to the wrath of Atago, the god of fire prevention, who was angry because foreigners had built cottages on Mt. Atago. Being helpless himself, he appealed to the god of Asama. At Shinrakuji there is a *jindaiki*, a huge cedar twenty-five feet in girth.

We are now planning for an extension of this work. According to the last official returns, there are about 600,000 students above the primary grade. While it may be impossible to reach them all, it is certain that as long as the present spirit of religious inquiry continues it will be possible to reach a large proportion of them. This, however, depends on the funds at the disposal of this society. During the half year about one hundred dollars have been expended on this work, bringing us to the limit of our resources. At least a thousand dollars is needed for the coming year's work; hence this appeal for help. Gifts or pledges for 1913 are earnestly solicited. The subjoined names of some of the members of the society guarantee the reality of the need. Donations may be sent to:–

Rt. Rev. H. St. George Tucker, Bishop of Kyoto, Karasumaru, Kyoto.
Dr. Sidney L. Gulick, Divinity Professor, Doshisha University, Kyoto.
Mr. G. S. Phelps, Y.M.C.A. Secretary, Muromachi, Kyoto.
Rev. Otis Cary, D.D., American Board Mission, Kyoto.
Prof. Frank Muller, Tokyo.
Mr. G. M. Fisher, Y.M.C.A., Tokyo.

or to the treasurer, Kyoto.
Mr. Gregg M. Sinclair, Muromachi Demizu,

*(Signed)* GEO. E. HORN, Secretary,
13 Rakuto Reizan, Kyoto, Japan.

For any further information required, please write the secretary.

## THE STUDENTS' CHRISTIAN LITERATURE SUPPLY SOCIETY.

Few people outside the actual mission workers in the country have any conception of the spiritual famine existing in Japan to-day. The old faiths have largely passed away, so far as the educated classes are concerned, and for a long time it seemed as if they were totally indifferent to Christianity or any other religion. The subject was treated very generally with a kind of good humored contempt; any zeal shown in the matter, while tolerated as on the whole harmless, was looked upou as uncalled for and useless, treated with politeness, to be sure, but politeness tempered with pity.

Not so to-day. The most striking thing to anyone who really comes into touch with the youth of the nation is the cry for help and guidancc in matters spiritual. Even in the government schools, teachers are constantly being asked to throw some light on the great problems of life, —the existence of a God, the object of man's existence, etc.—and the teachings of Christianity on these and kindred matters. The writer has been accosted even in the streets by students who had followed him with the appeal,—pitiful indeed

to those who realise the almost utterly hopeless helplessness of the yearning soul who utters it—, "Sensei, please teach me about 'the God'; please help me to be a Christian."

Realizing the urgent necessity for making some effort to meet the present situation, some half dozen missionaries and English teachers held a meeting on April 2nd of this year in the house of Bishop H. St. George Tucker in Kyoto, at which it was decided to organize a society whose special work should be the distribution of suitable Christian literature among students of government secondary and higher schools. The work, it was felt, should be entered on tentatively, in order to test the extent and reality of the desire for light and help. It was decided to offer to supply gratis to any school so wishing a few copies each month of a little paper called "Morning Light," published by the American Board of Missions at Kobe. This paper was chosen because it had been in use in some of the schools and was well liked by the students there, and also because its cheapness, good printing, non-sectarian character, and well selected reading matter made it a suitable instrument with which to begin the work. Letters were accordingly sent to the principals of all the public schools of the required grade in Kyoto and other places where the names and addresses of the schools were known. The following figures will show the result up to date (October 31) and will speak for themselves.

Requisitions for papers were received in April from twelve schools, in May from twenty-nine, in June from forty-nine, in July from fifty-two, (August is a holiday month), in September from fifty-three, and in October from sixty-nine. The number of copies sent in October was over 2300. The number of students in these schools is only given in forty-eight cases, but in these forty-eight schools there is an attendance of 20,571 students, all of whom belong to "the better classes" of society. These are the men who, in the near future, will be the leaders of thought and public life in Japan.

Although unfortunately the society can send papers to only a small percentage of the students in each school, those which are sent are "read and passed round." The percentage varies from ten to twenty-five, so that a scholar may get a paper for his own once in from four to ten months! Try to realise what that must mean to one of these eager souls, and then think of Christ's command to Peter, "Feed my lambs." At present it cannot properly be called feeding; it is nearer starvation.

The response of the schools to our offer has been truly remarkable. While the earlier letters did not usually secure many replies, personal interviews with the principals have been in every case successful, and the gratitude expressed has been most encouraging. Up to the present, every school whose principal has been met in person is on the receiving list.

Thanksgiving was generally observed in our Stations, as usual. At Kyoto twenty-nine allies coöperated in the attack on turkey, and spent the evening in jollification over their victory. At Kobe sixteen did ample justice to a good dinner, and adjourned to the Union Church, where there was a spirited service, ringing with thankful optimism, because of the year's blessings. The national note rang thru all the service, from first to last. Mr. Gutelius, who is a good speaker, always giving one something to take away, did not disappoint his audience. After service, all but one of the sixteen spent the evening in a literary and musical manner; besides a special Thanksgiving story, a prominent feature of the evening was reading selections from authors, while the audience was required to write down, each on his own slip, the state or country of the author, and the names of those present who "hailed" from the same state. At Matsuyama there was a "station" dinner with eleven at the table, including Mr. Demaree just back from America the night before. At Sapporo there was a "jolly party of eighteen—Americans entertaining" at the Rowland home.

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Ontake is one of Japan's most interesting mountain masses, whether viewed geologically, scenically, or religiously. Geologically it arouses interest, not simply from its rock formation, but also because of its solfatara, its crater lake, and its dozen empty, dead or dormant craters, more or less clothed with alpine vegetation. Rein in his "Japan: Travels and Researches," helps one to appreciate this aspect. Scenically Mr. Clark pictures much of the grandeur and sublimity. He also presents many of the salient religious features. Those interested in this phase would enjoy the chapter (several illustrations) in Weston's "Japanese Alps," describing the author's visit to this sacred mountain. He goes more fully into the religious practices, and touches on the curious divination, *in-musubi*. Lowell (Asiatic Socicty's Transactions, XXII.) in "Occult Japan" describes at length the hypnotic trance of the *nakaza*, or medium, and the office of the *maeza*, or song-leader and spokesman between the medium and the band of pilgrims consulting the divinity. A good condensed account of this is found in Aston's "Shintō." This subject offers a most interesting field for further study.

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Two somewhat noteworthy meetings have recently been held at Kobe College. On November 16, more than forty of the principals and teachers in six girls' schools in the city, gathered for the second meeting of an association recently formed for the informal discussion of their common problems. Over the teacups the social hour was prolonged till after dark. The interest centered in the question of guiding the general reading done by the students. Lists are to be prepared of suitable books, which can be recommended to them. The moving picture shows, as carried on in Kobe, were generally condemned for girls. It was gratifying to see the emphasis placed in non-Christian, as well as in Christian schools, on character building.

Saturday afternoon, November 30, fifteen principals of primary schools in Kobe, accepted the invitation of the Kobe College faculty for a social conference. The talk turned largely on methods of helping the individual pupil, and substantial progress was made toward acquaintance and mutual co-operation among the schools. The presence and helpful suggestions of officials from the educational departments of the prefectural, and the city offices, contributed much toward the success of both meetings.

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In September or very early in October some one in America sent Miss Searle $12 for the Talcott Memorial Fund, without any notice as to who the sender was. If the remitter sees this, she is askt to notify Miss Searle, at once, that acknowledgment may be made in due form.

The money order was received from the Japanese post office towards the end of October, and the cash was obtained. We call a Brookline and a Honolulu subscriber's attention to the fact that the method of sending money thru the post office, between Japan and other countries, differs from the method most Americans are familiar with. You are not given the money order to forward to Japan. The U.S. post office forwards it to the exchange office at San Francisco, and that office, to the Tokyo office, and that office to the Kobe office, and that office to us. How many different orders are made out at these various offices, we can't say. We never get your office's order, nor that of the exchange office, but that of the Tokyo office. We get our money, tho, all right, and a better rate of exchange, too, than the banks usually give us. This is one of a multitude of instances in which the Japanese seem to Americans topsy-turvy. But we think, in this case, the Japanese arrangement is the safer and the least troublesome to the remitter.

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Asama is Japan's greatest volcano in point of interest and of activity. No other affords so constant and so much copy for the press. It has been active since 1335, and twenty-eight eruptions since are recorded in history, the most awful of which is described by Rein. Fifty villages and thirty-five thousand lives are said to have been wiped out, while the country round, for many square miles, was devastated. In December, 1909, a most unusual eruption happened, setting fire to a government forest,—the fire raging from early evening till noon next day. No lives were lost, but the effects were felt a hundred miles away, at Tokyo. No earthquake shook the city, but every door and window was violently rattled for about a minute. Only last October the papers reported that surly Asama erupted smoke and stones, causing earthquakes. For five days dense clouds of smoke were emitted, frequent volcanic thunders were heard, and many earthquakes were felt. Deafening sounds accompanied sky-darkening clouds of smoke; long vibrating sounds, thought to have been caused by ejection of large hot stones, were heard. The hight is variously stated, but it is not far from 8,300 feet. Among Japan's active volcanoes "there is hardly one of whose devastating eruptions history has so much to tell, or which has impressed its baleful traces upon the country so far around; none which appears so imposing even at a distance, and which in the immediate neighborhood of the enormous crater, produces so powerful an impression on the spectator." Bruce-Mitford has a paper on the "Volcanoes of Japan" in Asiatic Society Transactions, XXXVII. I. About a year ago Nagano *Ken* establisht an observatory near Yunohira, on the slope of Asama, more particularly for the investigation of earthquakes by tromometrical observations. Opportunity is abundant. Between September 20 and October 18 there were over nine hundred quakes at Asama.

## Personalia.

Dr. Addison Gulick is teaching at the University of Missouri.

Miss Louise Gulick is teaching bacteriology in the College of Hawaii.

Mr. Howard Curtis and Miss Ruth Curtis are students at Oberlin College.

Mrs. J. T. Gulick is spending the winter with her sister in Roxbury, Mass.

Miss Olive S. Hoyt spent Thanksgiving with the Newells, at Matsuyama.

Mrs. (Hannah Gulick) Suehiro is spending some weeks with the J. T. Gulicks, in Honolulu.

Mr. and Mrs. Bennett celebrated Thanksgiving at Okayama, as did Miss Griswold and Mr. White.

Misses Colby and Ward and Prof. Cary—all of Osaka, celebrated Thanksgiving with Kobe Station.

Mr. Otis Curtis is pursuing graduate study in botany, at Cornell, and assisting in some of the university courses.

The sympathy of the Mission went out to Rev. and Mrs. Frank A. Lombard, at the loss of their child, Margaret, on Nov. 18.

Rev. W. W. Curtis and his nephew, Rev. W. L. Curtis, attended the annual meeting of the American Board, at Portland, Me.

Mrs. Allchin reacht Yokohama, Nov. 26 by the *Manchuria*, and proceeded with Mr. Allchin, to Sendai, for Thanksgiving with the Igleharts.

Mrs. John R. Ball is teaching in a Chicago Grammar School, during this, Mr. Ball's last year in the divinity school. Their address is: 2110 Maple St., Evanston, Ill.

Miss Abbie W. Kent has closed her house in Montreat, N.C., since the death, Oct. 9, of the friend who was with her there, and is on a visit to her sister in West Medway, Mass.

The Brewer party finally left Japan, Nov. 14, from Kobe, by the *Siberia*, for Manila, Hongkong, Java, India, etc., to reach home at 770 Kingston Av., Oakland, Calif., by April, 1914.

Rev. Wynn Cowan Fairfield arrived at Yokohama, Nov. 22, by the *China*, and sailed from Kobe by the *Takeshima Maru*, Nov. 23, returning to his station, Taiku, in our Shansi Mission, after taking his wife to America, in delicate health. It will be remembered that the Fairfields were married at Karuizawa in 1910.

Mrs. J. E. Donaldson, on a recent visit to Los Angeles, from her new home in Chino, went to see one of the Japanese mission night schools, carried on by some of the ladies of the First Congregational Church. She lent a hand in her characteristically helpful way, by teaching a Second Reader class, and speaking a few words in Japanese, at the closing exercises, to the delight of all.

Miss Susan Helen Connelly, of Des Monies, Iowa, a graduate of the School for Nurses, in connection with the Methodist Hospital, reacht Kobe on the third inst., and proceeded by the *Sagami Maru*, on the next day, to China. She goes out, after four years practical work as nurse, to join the hospital staff at Taiku, in our Shansi Mission, to be associated with Dr. Hemingway and others.

Miss Charlotte Burgis DeForest arrived at Yokohama, by the *Chiyo Maru*, on the 2nd instant, and proceeded to her mother's home in Sendai. She stopt over one steamer at Honolulu, with the Scudders. "One evening three former Kobe College students, with their daughters, called on me. Another evening Dr. Scudder and I made addresses at a theater preaching service, one of a special series of evangelistic meetings conducted by Japanese pastors."

Rev. Wm. H. Gulick, of Madrid, Spain, attended the Board meeting at Portland, as did also Mr. P. C. Jones, the president of the Hawaiian Board. The latter brought Mr. Gulick back as his guest to Honolulu, where, since Nov. 11, he has been enjoying a reunion with his two brothers and sister, with other relatives. Mr. Gulick was commissioned as a missionary in 1871, and not *once* since then, until this autumn, has Miss Julia Gulick seen her brother. Their furlos in America never coincided. As a birthday celebration for Mr. Wm. Gulick, the three brothers and their sister went on an auto trip around the island—Oahu—revisiting their childhood's home, now a ruin, to which they had to fight their way thru a tangled mass of sugarcane.

Rev. Lucius Chapin Porter and his family arrived at Kobe Nov. 17, by the *Takeshima Maru*. Mrs. Porter and the two children sailed from here by the *Persia*, Nov. 19, returning to America on account of the ill-health of Mrs. Porter and one of the children. Mr. Porter returned to his station, Tungchow, by the *Takeshima Maru*, leaving Moji the 24th ult. He is the son of Rev. Henry Dwight Porter, M.D., D.D., member of our North China Mission from 1872 till 1900, and now resident at La Mesa, Calif. Mrs. L. C. Porter was Miss Lillian Lee Dudley, of Salem, Wis., related to the Guilford, Conn., Dudleys

and, we presume, to Mrs. Chas. Willcox (a Connecticut Dudley), sister of Mrs. Weakley, of Osaka. Mrs. Porter was B.A. and valedictorian at Beloit, as well as a key woman, in 1901. He was B.A. there the same year, B.D. at Yale, 1906, and then studied a year in Germany and at Columbia. They came to China in October, 1908, where he is teacher of philosophy, psychology, and pedagogy in the North China Union Arts College.

## On "The Coast" and In "The Islands."

To one at all familiar with Hawaii and California, "The Coast" and "The Islands" are familiar substitute names, and need no explanation. It had been my long-cherished hope to have a month among the Japanese churches and missions in the Pacific States, and another among those of the Hawaiian Islands. But, at the last, circumstances beyond my own control cut the two months down to about three weeks. This is too short a time to enable one to speak with authority. Still even passing impressions may not be entirely without value to those interested in the Japanese abroad.

As everywhere, the presence of a large number of aliens among the citizens of a state presents, of itself, serious problems. In the case of the Japanese on the Coast, the problems are complicated by wide differences in language, in scale of living, and in social customs. Differences of language are so great that few citizens of the Coast speak any Japanese. Few even of the American workers in the Japanese missions and churches, can communicate with the immigrants in the Japanese tongue. And, on the other hand, large numbers of the immigrants speak little or no English. Not a few Japanese who had learned a little English in Japan, find themselves, after going to the States, actually forgetting, and growing rusty in the little English they had laboriously acquired at home. Thus communication is often difficult, and not without danger of misunderstanding.

The scale of living of the Japanese immigrant, is so much cheaper than that of the average European, be he native American or immigrant from Europe, that a clash of labor interests is liable to occur at any time. The Laundry League of San Francisco, posts conspicuous placards, explaining that the white laborer, man or woman, cannot compete with the Japanese and maintain his standards of living, and concluding in bold-faced type and red ink: "Fire the Jap"; others may be made sensitive by the large monthly remittances from the laborers on the sugar plantations of Hawaii to relatives and friends in Japan, money taken from the mouths of white laborers and sent out of the country.

Social customs and national characteristics, too, are so different and so strong, that it often proves easier for the Japanese immigrants to settle together in separate communities than to dwell among, and freely mingle with Europeans. In some instances, too, Europeans do not welcome Japanese on an equal footing, because "the Japanese are such butters-in."

Such are some of the facts that constitute the problem. And in the opinion of the writer, the blame does not all attach to any one party. That the facts and the problems exist, there is no room for doubt. The great question is, how are the problems to be solved. One prime essential would seem to be a thorough intermingling of the races. It may be that a wise limitation of immigration is, for the present, a necessity. Or, if not a limitation of immigration, thru what would be more difficult to accomplish, a thorough scattering of those who do go, the absolute prevention of segregation. A Japanese family in Los Angeles, living entirely among Americans, testifies gratefully to the kindness and good will of white neighbors who apparently receive them gladly. An elderly matron in one of the churches

of the same town, spoke with pleasure of her social relations with some of the young men of the Yamatoya, and said that a relative of hers, who was working in Yamatoya, had never had kinder employers. The pastor and leading member of the Japanese church in Fresno, one of the two self-supporting Congregational churches in California, raised the question seriously, whether self-support is a thing to be desired on the part of Japanese churches in America, because they had intimate and helpful relations with the brethren of the white churches, while dependent, but since becoming independent financially, the white brethren had quite discontinued all other relations, never attending now a service of any kind, nor teaching a class in Sunday-school or night school. And the children in the public schools, are a living illustration of the way the races can mix. Of all people that on earth do dwell, little children are freest from race prejudice. Let Japanese immigrants to the United States come with a purpose to stay, live amongst us, in close personal relations, educate their children in the English language, and a long step will have been taken toward a solution of the now somewhat vexed problem. And when the difficulties of difference in language, difference in standard of living, and in social customs, have been done away, then intermarriage and a thorough commingling of the races can bring no harm, and may bring good to all concerned.

While this process of real nationalization is going on, there is need of every effort to develop the Christian spirit and the Christian life. This effort is being made with a will, by not a few American pastors and peoples, by the American superintendents of missions among the Japanese, and by a goodly company of Japanese ministers and laymen. The inter-racial relations seem to be most satisfactory among the Christian people. It was a pleasure to note the very intelligent understanding of the Japanese people by Rev. Mr. Hinman, though he does not speak Japanese. His Christian sympathy has overcome the barrier of his muteness. The broad-minded Christian patience also of Mr. Editor Abiko, of the *Japanese American*, a widely read Japanese newspaper of San Francisco, was heartening. All honor to such men as these, who are deliberately setting themselves, in most practical ways, to the solution of the Japanese problem.

The opening ceremony, July 25, of the Japanese Y.W.C.A. in San Francisco, was an occasion to inspire hope. It called together representative Christian workers, both Japanese and American, and representative Japanese, including the Consul-General, who made an address in Japanese and one in English. Warmest greetings were brought by a representative of the sister Y.W.C.A. of Americans. No grave racial problem would he suspected, if one saw only such assemblies as this; nor if he saw only the relations of the church workers and members with the Japanese whom they are trying to help. Nor, again, would he suspect any race difficulty, if he saw only the cordial attitude, on the part of American churches and individuals in Hawaii, toward the Japanese amongst them there in so large members.

With Christian forbearance and sympathy developed among both American hosts and Japanese guests, while the full assimilation of the two races is going on, there can be nothing to fear, but everything to hope from Japanese immigration. But earnest Christian work and unreserved social mingling would seem to be *sine qua non*.

GEORGE MILLER ROWLAND.

## A Benevolent Industrial Enterprise.

The Jomo Orphanage was founded at Maebashi in 1892, by Bunsaku Miyauchi, whose life-story is a strange and interesting tale. The institution has been fortu-

nate in having as superintendent from the first, Mr. Naō Kaneko, who furnisht the basis for the following. Ever since 1896 the need has been felt for a farm, where orphans might be trained systematically in agriculture, to prepare them for a useful occupation, and to aid in the development of their character. Application was made, early, to the local governor, for lease of land near the Orphanage, and, again, for sale of land along the Tone River, but neither petition was granted. For a decade and more, no opening appeared for realizing the eagerly desired object, but in 1909 Mr. Katsuzo Hayashi, well suited for such an undertaking, was secured to begin an experiment in the Hokkaido.

Finally, after many failures and much expenditure in search of land, they were exceedingly fortunate, early in 1911, in securing three hundred and fifty acres of fertile land for 804 *yen*—situated at Rikumbetsu, Kushiro Province, four miles from a branch of the Asahigawa-Kushiro railway, running 118 miles from Ikeda to Abashiri, which was fully opened only last October. In March, 1911, a rude house was built, and Mr. Hayashi, with his family and six orphans, began life in the primeval forest, after laying in a stock of farming, carpenter's and woodman's tools, medicines and first aid materials, six months' provisions, and other indispensable articles. The first great task was to fell sufficient trees to get needed land for crops. While Mr. Hayashi was well acquainted with ordinary farming in Joshu, he was inexperienced in Hokkaido conditions. Lumbering, and sharpening and mending tools were new work, and among the most difficult. In cutting down trees, saws were often broken, and once even an orphan's leg was broken by a falling tree. They underwent all sorts of hardships. In 1911 they planted five acres, but the land was not cleared till after proper seed-time, while some of it was shaded by the bordering forest, so that not half the expected harvest was gained. This year nearly fifteen acres were cultivated, planted to potatoes, pulse, buckwheat, sorghum, maize, pumpkins, and other vegetables. It is too early yet to determine what the principal annual crop should be. The farm is near the boundary of Tokachi and Kitami Provinces, and the soil and climate resemble those of Kitami, where peppermint is a principal crop. The Lion Toothpowder Company, founded by the late Tomijiro Kobayashi, a consecrated layman of Mr. Ebina's Church, Tokyo, has promist to buy, at annual current rates, all peppermint oil they can produce. This autumn half an acre was planted to peppermint, and if this venture proves a success, peppermint raising will become the chief industry.

Mr. Kaneko declares that one difficult problem, always present in orphanage work, is, how to treat the deformed, mentally defective, and depraved. He thinks the solution very easy, where there is a farm, at which normal children may form the nucleus of a colony; the abnormal may be distributed among groups of normal children, under whose influence and example the former will be developt along proper lines, and led to support themselves by their own efforts. Such conditions as this Hokkaido farm affords, are peculiarly favorable for the reformation of the depraved. Besides the discipline of regular tasks, the moral stimulus of better companions, the incentive to work, born of companionship in labor, there are the strong influences of natural environment. The children's eyes meet the grandeur of a virgin forest. Their ears are filled with the sweet songs of birds, praising heaven and earth. If in winter deep snows come, yet when regular tasks admit, the sports of a northern clime offer fun, or the woods abound in hares inviting to a hunt. When once the ice breaks up, good fishing is always at hand, but the short season requires plenty of hard work between snowfall in spring and autumn. By day, they work; by night, they study. Under such an environment temptation to evil is reduced to a minimum. It is the mission of this colony to instill into

SUPPLEMENT TO

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DEC. 16th, 1912

In the last MISSION NEWS there appeared a reference to a certain editor, which led to a counter criticism in which some missionaries and worthy benevolent institutions were referred to in an unfavorable manner. We regret the expression of an opinion which led to such a result. In justice to all others, it should be stated that we alone were responsible.

ミツシヨン、ニユース　第十六卷第三號附錄　大正元年十二月十六日發行

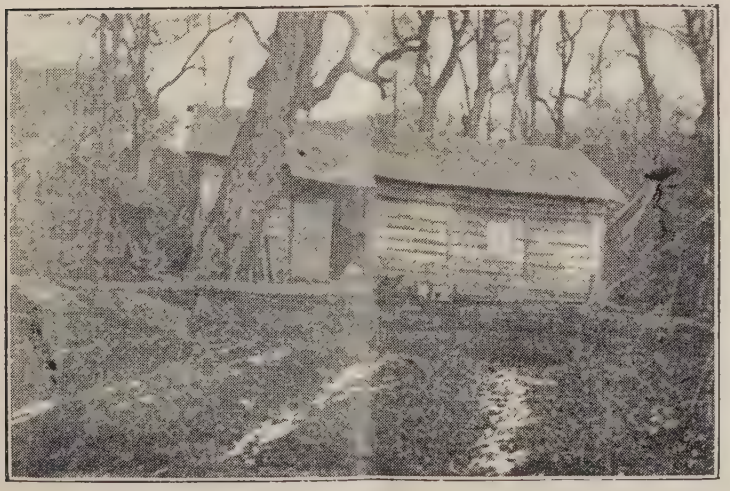
神戸市山本通五丁目五十三番
發行兼編輯人　アーサ、ウイリス、スタンフオード

神戸市山本通五丁目
發行所　スタンフオード方

神戸市葺合町千七百廿一ノ三一
印刷人　菅間德次郎

神戸市元町一丁目
印刷所　福音印刷合資會社神戸支店

Ikeda-Abashiri Railway.
(farm four miles from ry.)



Present Home of Superintendent and Orphans.

MRS. HAYASHI WASHING AT THE WELL.
(REAR OF THE COTTAGE).

A CLEARING FOR CROPS.

all orphans a sense of responsibility, a fixt habit of diligence, and to train the deformed and mentally defective, as well as the normal ones, to earn a livelihood, and, above all, it is the special aim to minister to the depraved so as to reform them.

Thus far the farm has cost a total of 3392 *yen*, including a debt of 650 *yen*. The sources of income have been a subvention of 1000 *yen* from the Home Department, 750 *yen* from sale of timber, 860 *yen* from native, and 227 *yen* from foreign contributors. Those who read this account are invited to contribute, at least, one gift, a mickle, if not a muckle. The immediate needs are funds to clear off the small debt, to make the present house warmer to resist the severity of winter, and to build one or two new houses, that more orphans may be sent to the farm. "The house is very small and not sufficient to protect against cold. When I think of its condition, I feel very sorry for our brothers, who must pass the winter in such a building," says Mr. Kaneko. For a new house at least 200 *yen* will be necessary.

ARTHUR W. STANFORD.

## Old Scenes Re-visited.

Five days from Kobe to Niigata is the story of long ago, for the new rail-road up the west coast offers a minimum of distance, two day-light rides, and a maximum of natural beauty, not to mention the pleasure of the hospitality of those good friends of us all, Mr. and Mrs. Dunlop, at Kanazawa, the half way place.

It seemed strange to stay in a hotel in Niigata, and to find no welcome from Americans. However, with all the changes, there were some firiends of twenty-four years ago, with whom I could talk over old times. The splendid appearing young man who conducted the morning service at the church, and introduced me as the "Preacher" of the day, proved to be one of the flock of little children, who grew up on our place.

The woman's meeting was held in the Memorial Chapel, that beautiful tribute of love by Mrs. Curtis to her co-worker, Clara Brown Nagasaka. In all its appointments, the very personality of those two, dear friends, seems to be represented, and it was as if they were there with us.

At the same time that I was speaking to the women in the chapel, in a large Buddhist temple, near by, a dear friend of ours, Kimura Jōen, was holding a woman's meeting, and, in the name and guise of a nun, she was, I judge, teaching the Chiristian principles she had learned in the three years she spent in the Presbyterian school, in Tokyo. The niece and adopted daughter of the famous nun, who was at the head of the Buddhist nunneries in Echigo, she was brot up to succeed her aunt. Against much opposition, she burst the bonds that held her, became a Christian, and was studying in Tokyo. It was hoped that she might become a Christian worker of special ability, knowing so well the secrets of the hearts of Buddhist women. She contracted tuberculosis, however, and, in her time of weakness, her Buddhist friends got a hold upon her again, and she could not decline their help. As the result of their good care in the mountain nunnery, she has regained her health enough to succeed her aunt as the head of the nunneries. She has, she thinks, but a short time to live, and is throwing herself into the work laid upon her, speaking daily to large audiences, I think, the truths she has learned of Christ, and the people respond to the new tone of the teaching, not realizing what it is, but feeling the power of it. In her own temple she gathers the little children, and, with organ and hymnal, teaches them the great common truths of religion. I could only talk with her, when I called at the temple, in the presence of a bevy of wondering nuns, but her whole bearing made me feel that she was as a brid in a cage.

Many of the country churches are growing stylish, and men are not expected at women's meetings. At Nakajo, however, we met the men, too, for we had a feast with them at the church, first, and then they went home, to let their wives come to the woman's meeting, while they took care of the babies.

In the mountains of Joshu I found one of the early graduates of our Bible School. She had been the worker in Kobe church, but, much to her disappointment, had to go home, to become the head of her family. For eighteen years she has worked, as the farmer women of Japan work, but, all this time, has testified for Christ, in word and deed. As the result, her whole family are Christians, and she is the spiritual mother of the whole Christian community. She is the pastoress, and the Sunday-school superintendent, and the organist. Through her energetic planning, we had an audience of two hundred, and many turned away when the building was full.

It was a pleasure to have, as traveling companion through Echigo, Mrs. Nakashima, who was Mrs. Curtis' very efficient co-worker for ten years. Mrs. Fukunaga, who has been working in Korea for three years, was with me through the Joshu field, and at Tokyo and Yokohama, speaking in behalf of the Woman's Missionary Society.

The thirty-two days on the trip meant much travel and almost daily meetings, but I felt more than repaid, in the benefit received, both for myself and for the school.

(Miss) Gertrude Cozad.

## Miyazaki Girls' Home.

The saying, "All things come to him who waits," is again verified. Twenty years ago, when forced to buy these large, old temple grounds, I saw in a vision not one, but two mission houses; a Christian home for school girls, with girls playing under the large trees of the burying mound; and instead of the brambles and frog pond, kindergarten children planting flowers near their large building. A suitable house on the place, an orphan girl whom Miss Howe had trained for us, and gifts contributed by friends, made us expect a kindergarten within two years. But the Government kept us waiting a whole year for permission to open, and, in despair, we let the teacher go to a large Government school in Kyoto! It was in that same house and with that same outfit, but with a different teacher and under Mrs. Olds' care, that the kindergarten was started three years ago.

Some of my earliest childhood memories are of horseback riding, swimming and studying with the Hawaiian girls, whom mother always had in the family. That home-school is now the female department of the Mid-Pacific Institute, where hundreds of girls are receiving training in a magnificent Home. Was it strange that with this memory, it was impossible for me to refuse to receive any who wished to come? The result has been that, through the years, from three to ten Japanese girls have been with us, working some, and studying at home, or in the public schools. Three years ago it seemed as though the time for enlargement had come, so we advertized, fitted *tatami* into four rooms of our own home, and these, as well as the old quarters, have been practically full ever since. Two years ago one of my childhood friends, Mr. Wm. Castle, of Honolulu—was at Mission Meeting, and became interested in what we had done and still wished to do. The result was a gift of $2,500 with which to build. Mrs. Olds raised money for a new kindergarten building, and a year ago the foundations for both were laid. The kindergarten was finished, occupied and dedicated last April, so our new girls camped out in the old kindergarten until June 18, when they all moved into the nearly completed Home. It was only really finished the day before we left for the summer vacation; so our dedicatory exercises were postponed until October 26,

Miyazaki Girls' Home.

ASAMA, THE LARGEST ACTIVE VOLCANO IN JAPAN.
CIRCULAR CRATER 3/4M. IN CIRCUM., WITH PERPENDICULAR WALLS
600 TO 800FT. DEEP.

when a hundred and seventy-five old and new friends gathered to celebrate with us the glad occasion. The elite of town were present; the Governor spoke and told of learning English from my Uncle Theodore; reports, congratulatory speeches and songs followed, then all moved to the garden, where cakes and tea, "Home Sweet Home" by Louisa and the girls, and other songs, with the inevitable photograph, completed the exercises.

Was I a happy woman that day as I looked back over the long years? I saw the orphan girl coming to us in Kumamoto twenty-four years ago; her little sister walking two days with a bundle on her back to reach us; the first girl in Hyuga, coming on foot for three days to the foreigners, whom she had heard were "glad to help people;" the tall, delicate girl who looked as though one foot was already in the consumptive's grave, now a strong beautiful mother; the increasing number of girls; our four children and their guinea-pigs, pigeons, goats that climbed roofs and danced on the spare room bed, chickens that fed the neighbor's dogs, white mice, canaries, dogs, rats that stayed, and cats that ran away, big kites, little kites, little boats and big boats, potato patches with little white boys, and big Japanese girls working together in them, silk worms noisily munching the mulberry leaves, and little children asking for the cakes, when the mother came home from an afternoon of calling, girls growing in character and one after another coming into the Christian life—all this and much more passed before me as I sat in the new Home, large enough for thirty-six girls, and already nearly full, and looked across the tennis court to the fine kindergarten ready for sixty children. And there was our own girlie among the other girls, and our son among his associate teachers! Surely "my cup runneth over."

The first gift did not cover the cost by $600, but the Castles have given some more, Mrs. Atherton sent us some, and one of my brothers has promised $250, so that we expect to close the year without a debt on either building. Surely, "All things come to her who waits."

(Mrs.) Harriet Gulick Clark.

## Meeting of Dōshisha Trustees.

Good weather, and the presence of fifteen of the eighteen members of the board, together with the legal adviser, made the meeting of Nov. 27-28 a pleasant and lively one, with something doing most of the time from 9 o'clock on Tuesday morning till late in the afternoon of Wednesday.

Much time was given to discussion on revision of rules, with the object of simplifying the machinery and general processes of administration of the University.

The full survey and minute report of President Harada showed a very satisfactory condition in all departments of the institution and had the ring of optimism and courage for the future.

A few of the facts that passed along in kaleidoscopic fashion during the four sessions were the budget of over 72,000 *yen*, easily available from present resources; the subscriptions to the University endowment fund now amounting to 312,850 *yen*, of which 294,995 *yen* represents alumni pledges; the total enrollment of 1,164 students in all departments, 61 of whom are credited to the theological school; the reduction of the area of Dōshisha property by over 1,000 *tsubo* thru the street-widening operations the city is now carrying on; the vote to erect in the near future a dormitory for the students of the University departments; and the vote to enlarge the athletic field by the addition (by rent) of 2,000 *tsubo* (1⅔ acres) of adjoining land, now a bamboo grove.

A new administration building is now in process of construction, made up largely from old materials, but giving promise of becoming a place neat in appearance, and of satisfying a long felt want. A good library building is now

one of the crying needs, for lack of which the school is seriously handicapt.

On Tuesday evening the trustees were the guests of Miss Denton at the Girls' School, where, after a look over the newly completed and most satisfactory Seiwa Kan (Pacific Hall), the gift of the Woman's Board of the Pacific, they had an opportunity first at the sumptuous table, and later in the prettily decorated parlor, to meet together and with members of the faculty, in social intercourse, and under no obligation to "talk shop."

Prof. M. Matsumoto of the Girls' School was made a trustee. Plans were made for further pushing the campaign for increasing the endowment fund, and for making speedily available the amounts already pledged.

The present board of trustees is a most harmonious body in its spirit of co-operation, and the whole spirit and atmosphere of the meeting was prosperity and success.

H. B. NEWELL.

## Japan Re-Visited.

Back in dear old Japan! I wonder whether any one who has not been thru it, can realize just what that means to one who has lived here as a little child. How we have longed to see the flowers, the pines, the mountains, the rivers, the lakes, the sea—and the people who call all this their home. And then when we return, there are the old memories to be sure, but we find that we see things thru older, yes, and different eyes, and we are continually noting the changes and comparing them with what we had thought were the facts until we find ourselves, in our own minds, at least, in much the same position as the man who harps upon "what mother used to make."

Some of the changes which have occurred in the last sixteen years have been strange indeed. Why, when I was a little girl the railroad trains were really very large, but when I first walked down the station platform in Yokohama last January, I felt a strong desire to put one of the cars in my pocket. And the *geta* surely did not make such a clatter on the station pavements a score of years ago. Then Japanese used to be quite a simple language, and people told me it would come back to me, but alas for false hopes raised, it was all a hopeless jargon. For a long time when riding on the street cars in Tokyo, it seemed as if none of the passengers could possibly understand the conductor's chatter, and the day that it occurred to me that I was the only one on the car to whom his remarks were unintelligible—well I felt foolish, to say the least. I had supposed that styles never could change in Japan, and so was astonished to see little children wearing hats and ruffled aprons very much like the ones I used to wear over my dresses, and to see on their mother's backs, tiny babies, with wonderfully ornate bonnets on their heads. "Hairlights" and pompadours are not to be found only behind the counters of five and ten cent stores in America; they are very much in evidence here in the schools and on the streets. And who could blame the man who has adopted European dress, when he wears high clogs, (or, will it do to use the word *ashida* here?) on a rainy day and thus keeps his feet dry? Mufflers and scarfs are very popular now, even so far south as Tokyo, and, when the chilly days come on, it is remarkable how many "armless men" there are to be seen on the streets. And when I first landed, it seemed as if steel-bowed spectacles were all the rage.

But the food has changed the least of all. The *daikon*, *take-no-ko* and *mikan* taste just as I thought they would, and the number of bowls of rice that I can really enjoy at a *gyūnabe* seems to surprise the uninitiated. And how I enjoy the sights and sounds of the street! The open confectionary shops, filled with the things that used to delight my childish heart, the *kankōba*, with its profusion of tempting articles, the rhythmic swinging trot of men carrying their loads suspend-

ed from a pole across their shoulders, the chants which keep the laborers pulling together, the sound of the horns and voices of the street venders, the weird minor songs of the solitary pedestrian, and even the music of the *koto* and *samisen*, all have their peculiar fascination for me. And I catch myself going out of my way for a glimpse of the Imperial Palace, with its beautiful moat and pine-covered embankments, or a view of Fuji, the Peerless, and it makes me feel that these people, whom I like to watch at their work and at their play,—these people and I have much in common, and I rejoice that my lot has been cast in my childhood home—*Dai Nippon*.

(Miss) Edith Curtis.

## Mount Ontake.

O! Thou spirit of truth, visit our minds once more;
Give us to read in letters of light, language celestial,
Written all over the earth, written all over the sky,—
Thus may we bring our hearts once more to know our Creator,
Seeing in all things around, types of the infinite mind.

Cristopher P. Cranch.

Types of the infinite mind. How many types men have seen! The Japanese see one type. And on the lofty mountain top, they build their shrine, going there in the earnestness of their religion, to worship. We of the Christian religion, see one type. In the greatness of the mountain, we read the power of a Personal God, and worship without shrine and without temple. If Fuji Yama, the most sacred of all mountains of Japan, standing out in all the beautiful brown of bare rock, scorning the covering of any green to add to her graceful beauty,—if Fuji is the mountain-goddess of Japan, then Mount Ontake is the mountain-god of Japan! Rising in all the strength of a fivefold crater, up out of the plain, Ontake stands like a king, in the green robes of a stately meeting, with only the shaggy brown top of the peaks, like the proud head of the king, rising out of the green that covers the mass of the mountain. Tall and square and well buttressed, he stands with the strength of solid rock. Four hundred pilgrims climb the mountain every day, but it is not Ontake that they worship. They worship the deities that the mountain may represent. The mountain is the footstool of the gods.

On September third, at eight in the morning, my friend and I started from the railway station. We were told it was twenty-three miles to the top, and that the pilgrims did it in two days. We planned to do it in one. Much of our way followed the bed of a river that has its origin on the mountain. The path was plain. Images, shrines, arches, yes, occasionlly a large temple, showed clearly the sacred path to the mountain. All day we pressed on, not stopping for these minor attractions. At about three we passed the place where the sacred stones are made, which are placed in front of the gods. One of these gods was conspicuous. There it stood in a small building, six feet tall, a well-made bronze statue, of some ancient sage, who had worked in this region. In front stood at least twenty of these stones, cut out of hard granite, and carved with appropriate letters. Further along, a waterfall dashed out of a crack in the rocks, fifty feet up on the precipice. The place had been made into a temple ground. As we drew nearer to old Ontake, the shrines became more frequent. Group after group of the pilgrims passed us on their way down, a steady stream of men who had fulfilled their religious duty. On and on. On past several images. On past many houses, where pilgrims lodged. On through a gray old temple arch. At last, we were on the mountain itself. The path wound over bare roots of old pines, all interwoven over the rocks, and worn by the feet of the thousands of men and women, who had

trodden them. As the way grew steeper the road was made of trees, cut into logs and laid as steps. These steps continued to the edge of the forest line, stopping only as the path came out on the bare rocks of the last steep ascent. A group of images was placed here, as if to guard the last slope of the mountain. The figures were of all kinds, from the crudest stone idols, to the most elaborately decorated Buddhas. It was six in the evening. I had been tramping all day, but the sun was setting on the other side of the peaks, at the top. I wanted to see it go down. So, leaving my friend to come as fast as he cared to, I sprinted on ahead, if sprint you can at the altitude of ten thousand feet, and over great bowlders. I made the top in time. The sun set in a mass of cloud that surged up the west side of the mountain, coloring the mist a brilliant yellow. The yellow predominated in the cloud, but the sky shaded in color, through the whole rainbow,—red at the horizon, then orange, a band of yellow, a touch of green, lastly the broad blue of the open sky. Imperceptibly the color faded, until the horizon alone was pink, and the clouds softened to a creamy light.

The sun had set. The top of the mountain was slowly darkening, as the last rays of light rose into the upper sky, touching the distant hills. Hills, did I say? Fuji was one of them. As the sun just touched its top, this mountain-goddess seemed to salute the mountain-god. And still the pilgrims came on over the top. A group of them stop at the shrine near me. Two of them are the leaders. Old men they are, and dressed in the costume of a priest,—a long white robe, stamped with the names of the temples they have visited, white leggings, sandals, head-gear made of black wire, woven like gauze, and shaped like an inverted bowl. In each of their collars is stuck a bamboo stick, with paper strings, such as hang in all the temples, tied to it. A rosary is around the neck. In the hand is carried a stick, with an iron ring in the end. In the ring are about a dozen smaller rings that rattle as the men walk. At the belt hangs a bell, sweet-toned and tinkling. These men are leading the way around to the gods, the images that are standing there. Each man in the party scatters a bit of rice at the feet of each image, and pours a little holy water on the rice. Then gathering in front, the party all kneel before the shrine. Many shrines in the valley, I have seen less decorated than that one. It is a Shinto shrine. The center is occupied by a bright mirror, and all about are the symbols of the deity, straw rope, candles, paper, incense, and painted curtains. A priest sits in a small box, at the side. The chanting of devout pilgrims begins. It is low at first, but, as it continues, it grows in strength and in speed. The voices of the two leaders rise above the rest. Now and again, the tinkle of the bells fills a break in the song. More and more intense the old men become, until at last one of them, with his whole body tense, and his hands shaking with the fervor of his chant, rises and stands on the steps of the altar. The second priest then places the bamboo stick in his hands, and, as the chant becomes yet more earnest and loud, the man who is standing, stretches up to his full height, in an ecstacy of religious excitement. He is working himself into a trance. As the chant proceeds, he passes into that mystic state. The old priest, who is kneeling below, has to rise and pull him down, take the stick from him, and lead him away from the altar. As the chant of the pilgrims dies out, the darkness settles down on the shrine. The rocks around me have become indistinct. The twin peaks have sunk into ghost-like shapes. The nearby hills have receded to an infinite distance. The sky is a deep, fathomless black, checkered with stars, bright points of light. The night is on. Oh! the wonder of a night on a high peak! Cool, clear, crisp, and with a something that makes it seem that there is infinite space. The stars burn brighter than in the misty

plain, and each constellation is filled with many stars that you did not see through the thicker air of the lowland. Away from the lowland, above the hills, up in the sky itself,—this is the place of the mountain top! Perhaps one gets a fuller realization of the Infinite here, than in any city home. The night is on. I turn to the shelter of the hut.

The morning was clear. The sun came out of a bed of snowy clouds that covered the hills below, as the ocean covers the depths of the sea. Clear and smooth was the path of pink light, that the low beams of the rising sun marked out in the white mist below. The mist covered the hills, but the mountains in the distance, still stood out above it. Again the graceful top of Fuji greeted the rough head of her mountain-god, now kissed in the early light of the morning. And here, at this ragged top, the endless stream of pilgrims paused to worship the gods that they knew. And here, at this ragged top, we turned to the open sky and worshiped the God that we know.

EDWARD LEWIS CLARK.

## Maebashi.

For more than a year plans have been maturing for a general evangelistic campaign in Joshu, but it was not until last spring that definite plans were laid.

In this city, along with the plans for the evangelistic campaign, came the conviction on the part of some of the Christians that now was the time to rise and build. The old building has been an eyesore for years. For five years the Christians have been collecting and banking money for a new church, so that they already had about 2,000 *yen* in money and pledges. 3,500 *yen* seemed the most they could hope to raise. The contract was given about the middle of July to be done by Oct. 22. To the credit of the carpenter be it said that his work was done *on time*. Had the contract for windows and doors been carried out, the interior would have been finished on time also. But, in spite of some unfinished details, on the morning of Oct. 25, when the *Bukwai* met to initiate the general campaign thro the Province, the inside of the new building wore a cheerful aspect, with matting on the floor, seats and cushions in order, while painting and fencing were still going on outside. For the next five days meetings were held afternoon and evening, and the congregations, which would have crowded the old building, were comfortably housed in the new.

From the *Bukwai* meeting also those in charge of the special work in the seven cities, Maebashi, Takasaki, Haraichi, Annaka, Fujioka, Tomioka, and Ashikaga, scattered to their respective places. Mr. Tsunajima was in charge in Maebashi, and Mr. Makino, in Ashikaga. Messrs. Ebina and Kozaki took turns in going the rounds. Pres. Harada, of the Dōshisha, gave two inspiring addresses on Sunday afternoon and evening. Mr. Abe Seizo closed the series by four fine lectures. He took such subjects as "Christianity and Buddhism," "Christianity and Shintō" and "The Cross of Christ," treating them in his own inimitable way. In the meantime, Mr. Tsunajima and others, were doing personal work.

The school girls attended most of the extra meetings, besides special talks to them by the visiting brethren at morning prayers.

It is always difficult to tabulate definite results, even if it were desirable to do so. But this much may be said, that the Girls' School has not, for many years, been so open to Christian teaching. Sixteen girls and one teacher have definitely decided for Christ, but only a few of them will, at present, receive baptism. One woman, mother of a large family, who, for years, has been "not far from the kingdom of Heaven," has finally come to a definite decision. There are others, whose tale will be unfolded later. The "feast of ingathering" is to be celebrated on Sunday, Dec. 1, and the dedication, which was postponed, is

to take place Dec. 3. By that time it is hoped the bills will all be paid, altho the original estimate has been exceeded by about 300 *yen*, making a total of 3,800 *yen*. In any case, there will be no large debt, thanks to the many who have given substantial aid to the building.

All the centers report excellent meetings, and some additions, but the total is not yet known. The Ashikaga Church, the youngest member of the *Kumi-ai* fraternity, was doubtful of the value of such meetings. But, where they went into it with hesitation, they have come out with rejoicing. With Mr. Makino in charge, the doubting deacons were converted. Of the nearly one hundred *yen* collected in the community, thirty *yen* came unsolicited from non-Christians. One man and his wife were found, who said they had long been waiting for a suitable opportunity to ally themselves with the church. Two young men, friends, decided independently to ask for baptism, and met, each to surprise the other with his good news. They had an "experience meeting" on the spot.

The Provincial W.C.T.U. (*Kyōfūkwai*) met in Tomioka, Nov. 27, for its annual meeting. Forty women sat down to a *box* lunch, after the morning session. The question of entertaining the National Meeting in 1914, was discussed favorably. In the afternoon, Mr. Yamamuro gave his great "Talk on Catharine Booth," wife of the late General Booth.

(Mrs.) Martha Clark Pedley.

## Downs and Ups in Tottori.

Returning to Tottori after our furlough, we found the out-stations to be in about the same condition as that in which we left them; Kurayoshi, under its energetic evangelist, seems to be producing (for other places!) as many Christians as ever. The work in Tajima, the evangelist living in Hamasaka now, is in its usual unsatisfactory condition.

But the chief source of discouragement has been the Tottori Church. The fine pastor was compelled to resign last spring, and the pastorless condition has continued until now. The cause of the resignation and of the coincident and subsequent low condition of the church was sin in high places in the Christian ranks. For a long time the suspicion, which amounted to certainty in some quarters, that there was wrong being suffered in the church, has not only caused few accessions to the church from without, but the actual stumbling and withdrawal of those who, already within, were not yet strong in the faith. The flood in September became a convenient excuse for such as needed but little to keep them away from church; so that the church meetings, which were held in our house for two months after the flood, were very poorly attended. Possibly it was with the idea that the faithful must make up the deficiencies of the weak that the meetings in our house, of the combined Mission and church work, amounted to about twelve a week!

The Japanese Home Missionary Society (Dendō Kwaisha) offered to send an Osaka and a Kobe pastor to hold special evangelistic meetings for the church; but the latter, wisely as we think, asked to have the meetings postponed till next spring. The purpose of the postponement was that opportunity might be given for a single worker to come from the outside who should give his time not to attempting to gain new members, but to trying to unite and spiritualize the present church members. Such a man was at hand in the person of former Pastor Ii, now our nearest neighbor in evangelistic work to the east of us. Being connected with the church people by marriage, Mr. Ii has kept in touch with the affairs of the church since his pastorate. He was all ready therefore to step right into the very wide breach and lose no time in skirmishing. Meetings of prayer for his work were held by the faithful remnant for a week previous to his coming. Every evening he held a Bible reading and prayer-meeting; while every day was

filled to overflowing with visiting in the homes of present and former Christians.

As I write on the eve of his departure it is too early to say what the permanent results are. But the already visible ones are most favorable. The Bible readings have been attended by increasingly large and attentive congregations. It was interesting to inquire who such and such an old man was, and find that "he used to be a Christian five (or ten or fifteen) years ago," but that for all these years he has not attended services nor been considered a Christian. Besides several such re-appearances, there were the half-dumb man and his half-deaf wife, both of whom, having been studying for a long time, applied for baptism. The son of one of the deacons, too, decided to become an open follower of the Master at this time. Then there was a Middle School boy, who first heard the Word in one of our English-and-Bible classes, and who has been led on in the tiny Y.M.C.A. till he could have been held back from baptism only by main force. So with these accessions the company of forty which gathered about the Lord's table last Sunday was a rejoicing one. For it is possible to feel a solemn joy even in the face of the greatest obstacles and difficulties. Such, indeed, are certainly ahead of the church; but with the stimulus already received, it looks reasonable to believe that the church will emerge from this testing time purged of its incubus, and in a position to face the city with its hands freer for action than ever before in its history. Our friends will be praying with us that the right pastor may be sent soon to lead the church on to its promised victory.

C. M. WARREN.


# PLEASANTON HOTEL.

## KOBE, JAPAN.

HENRY F. SANBORN,

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